

The testament of Gad
my chyldre that oftymes I wold ha
ue kylled hym; for I hated him eu
fro my herte / & I had no mercy at
all toward hym / & I dyd conceue
this hatreded for hys dremps sake
& I wold haue deuoured hym fro
the erth of the lyuing: cun as the
Calfe deuoureth the grasse of the
grownde: Wherfore I and Judas
dyd sell him to the Ismaelytes for
xxx. peces of gold / of the which we
stale. x. & shewed. xx. to our brethre
And so was I lead with couetyse
that I wold haue kylled him. But
the god of our fathers dyd deliuer
hym out of my hādes / that I shuld
not do that in iquyte in Israell.
And now my chyldren / here you
heare wordes of trouth / that ye may
do iustyce & all the law of the hyest
and you shal not go out of y way
of y spirit of hatred / for that spirit
is

Gift of
Arthur A. Houghton
May 31, 1940.

The Testament of Gad.

is euyl in al the actes of men. wha
foeuer man doth he doth hate and
abhoze it/ if he do the law of y lord
he doth not prayse it. If a man go
about rightwisnes & feare the lord
he doth not loue hym / he dyspyseth
trowth/ he doth enuy hi that setteth
his goodes in good orde. He doth
embrace backbytng/ he doth loue
arrogancy / & bycause hatred hath
blinded his soule/ he doth vnto his
neyboure as I dyd vnto Joseph.
Therefore my chyldre kepe you fro
hatred/ for it doth worke inquite
agaynst god himself/ for it wyl not
here the wordes of his comaunde-
mentes and the loue of his neybours
and it synneth agaynst god. For if
a brother do trespas/ I nuyt wolt
strenght way haue it shewed to a
men/ and doth hast that he shuld be
damned for the trespas and be pu-
nyshed

The Testament of Gad

The Testament of Gad.

shed to death: & if it be a seruant
that trespaseth/he doth accuse him
before his mayster / & he doth stryve
by all maner wayes of persecucio
gaynst hym / if that he maye kyll
ym by any meanes. For hated
doth worke wth enuye agaynst them
that do well / & is euer soȝy when
they doth here oȝe that they prosper
as lyke as loue louth / yea / euen
them that be dead / & wyssheth that
they were on lyue / and them that
be in p^{re}sentens of death (if it might
be brought to passe) wold delyuer
them from death. Euen so hatred goyth
out to destroy the that lyue / and
them that haue trespased neuer so
litle / it iudgeth them vnwoȝy to
lyue: for the spirit of hatred doth
worke in the frowardnes of mynd
and helpeth Satan in all thinges
to the death of men. But the spy-

rite

The Testament of Gad.

The Testament of Gad. 10
syt of loue in longe sultryng do
wozke with the lawe of god for the
helth of men. Hatred is euyl, for
carpeth contynually with the lorde
alway spekyng agaynst the truth
makyth much a do for smal trybles
and it deckeneth the lyghte with
derknes: it calleth sweet thynges
sour: it setteth forth fals treyter
warre/iniury & a boundance of
maner of euyls. I teche you those
things which I haue lerned by ex
periens my childe/that ye may be
hatered and cleue vnto the loue of
the lorde. Ryghtwysnesse casteth
forth hatred / humylte kylleth ha
tered: for the rightwylse & the mek
mā is a shamed to do vniustly/no
rebuked of another but of his ow
hert: for god doth defēd his counsell
he doth not backbyte a mā for fey
of the byest: he that feyeth the lorde

will

The testament of god
wyl not offende / nor yet in hys
thought do inturlye against a mā
thes thigs knew I at y last after
that I dyd repent me of misorde-
ring Joseph. For y trew repentāce
which is of god / doth mortally a mā
to obedience / it dryuyth away dree-
kenes & lighenyth eys. And gryneth
knowledg to the soule & ledyth coun-
sell vnto helth. And a mā shall lerne
those thynges by penance / that
he neuer lerned of man. For it dyd
bring vnto me the sycknes of y ly-
uer / & if the prayers of my father
Jacob had not bē / truly I had died
streyght way. For a man is lykly
to be punished by those thynges he
doth synne. Where by cause my ly-
uer was vnnmercifully disposed a-
gainst Joseph / in my lyuer I suf-
fered vnnmercifully / I did suffre ind-
gemēt yspace of .xi. weekes / as y trew

B

me of

The Testament of Gad:

me of the payne was euen with the
tyme y I went about the selling of
Joseph. And now my chyl dren/ let
euery one of you loue his brother/
& take hatred out of our hertes/ lo-
uinge one a nother in dede: word &
thought of your soule. For I befor
y face of our fader Jacob did speke
peceably to Joseph & whā I went
forth/ the spyrit of hatred dyd bre-
ken my vnderstandyng & dyd trou-
ble my soule to kyl him: therfore lo-
ue you one a nother from the hert/
and if any mā trespace agaynst the
speake peceably to him/ puttyng a-
way the venym of hatred & hold
no discepte in thy soule. And if he
cōfesse & be penitent/ forgyue hym
& if he denye/ contēd not with hym
lest y he sweare & make the so synne
double. Let no stranger here your
secret in contencion/ lest he be chaū-
ged

The Testament of Gad.

Ged & hate the & werke some gret
mischeyf agaynst the. For many ty
mes he wyl speke craftely to the
or he wyl serch y for som euyl pur
pose to pyke som benygn out of the
If thā he be a shamyd & whē he is
rebuked do rest / thā let hym not for
ward: for whē he denyeth he is pe
nitēt / that he shuld trespase no mo
re agaynst the / but he wyl honoz y
and fere the and be peaceable. And
if he be vnshamefast & prouoke the
to malyce / thā leue vengeaunce with
all thy hert to god: if any prosper
more thē thou be not sozry for it / but
pray hertely for hym y he may per
fitly prospere: for may chance it is
expediēt so for you / and if he be mo
re exalted / inuene not / remēbyng
that all fleshy shall dye. But syng
you hymnes vnto y lord which gy
ueth good & profitable things to al
men

The testament of Gad

Men. Seche you the iudgemētes
of the lord and so he wyl mitigat &
quiet thy counsell. But if any be ma-
de ryche of euill begoten goodes/ as
was Elau the brother of my father
counet not to folow hi / for you shall
take y^e which god hath apoynted
you/ for other he wyl take away y^e
which is euill begoten fro the euell
oz he wyl leue it to them if they re-
pent oz to the impenitēt he wyl ke-
pe it vnto euerlastyng punishmēt
for the poore man abundant in all
thynges gyueth thanke to the lord
and he is made ryche among al mē
for he hath not the wycked prayer
of y^e poeple. Therfore take you ha-
tered a way from your soules/ and
loue you on a nother in y^e ryghtnes
of the hert. And comaund you your
chylderen also/ that they honoz the
trybes of iudas & leuy/ for the lord
shall

The testament of Aler
shall make the sauyour of Israell
spring forth of them. For I know
that in the end your chyldren shall
go from them / and they shall be in
all destruction / unhappynes & cor-
ruption byfore the lord. And he re-
sting a whyle did say a geyne. My
chyldren here youre father / and bu-
rye me bysyde my fathers & he lye
tyme by hys fete dyd rest in peas
And after v. yeres was past they
dyd translate hym / and layde hym
in Ebron with his fathers.

The Testament of the Patri-
arch Aler / of the two faces
of malyce and vertew.

He coppe of y testamēt
of Aler which he spake
to his chyldren in the
hundzeth and twenty
yere of his lyfe, yet be-
yng in good helth / he sayd vnto the
My chyl-

The Testament of Aler.

My chyldren here your father A-
ler / & I shal shew you al thing y is
right byfore god. The lord did ge-
ue. ii. ways vnto y chyldre of men /
ii. counsels and. ii. actes / two places
& two endes / & therfor al twoes be
one: & contrarie wyse there be two
waeps of good and of euyl / and
there be two counsels in our brestes
whych ether constraineth vs to ho-
nestie or to vncleynnes / therefore if
a man be led vnto goodnes all hys
actes be occupied a bout rightwys-
nes / & if he trespass any thyng / yet
he repenteth stryght way. For he
doth thynke vpon ryghtwysnes / &
casting a way malys / straight way
doth correct his synnes / and takyth
away y malis of his mynd. But if
his counsell declene towarde euyl /
than euery acte of hys is in ma-
lyce / and he puttith back good and
takyth

The testament of Alce

lakyth euyl/ordayned so to do bnd
der hys mayster Belpar. And all
thongh it be good that he doth in
deede he tozynth it in to malyce: for
when he begeth to do any good
thing/he doth byng the end of his
doynge to som myscheuouse worke:
for the treasoz of y deuyl is a spy
ryt full of pnicious benym. Ther
fore his soule doth say that euyl is
a boue the good. And he dothe cast
the end of the thyng all to malyce.
There is som man y hath no mer
cy of hym that workyth malyce a
gainst hym/ & he hath a double face
but it is all to gether pernicious.
And there is som man that louyth
vngraciaousnes/lyke wyle that is all
way in malyce/ for he despyth to
dye for the euyl for y euylnes sake
And it is manifest of hym that he
is of a double face. But hys act is
all to

The testament of Aſee
all to gether nought. And malpce
beyng as it were loue/hydyng cruel
in vnder coloz of a good name/ but
the end of y^e act commyth it to euyl
A nother ſtealpyth/doth iniuſtly, is
couetiſe & hath no pety of the pooze
he hath a double face and that is
al pernicioſe / beyng couetyſe to
ward hys neyboure he dothe pro
uoke god to anger / & he denyeth
the hyell and hath no mercy ouer y^e
pooze. He doth diſpiſe the lord and
ſpyre y^e mayſter of h^e law agaynſt
hym/ noz he ſuffereth not the pooze
to reſt beſyde hym/he doth fyl hys
ſoule that he may make hys bodye
clean / he doth kyll many that he
may haue pety of a few / that tru
ly is the property of a double face
An other doth adultery and forni
cation and doth abſtayn from cer
taine meates/ ſo faſtyng he doth
nought

The Testament of Asa.

nought / that by hys power and
eyches doth trouble many men
cursedlye. And an euill conspency
makyth commaundementes / and
that is of a double face / but it is
all nought. Suche be as swyne
and hares / for of the one half they
be cleane : but in dede they be uncle
ne. Therfore you my chylderen
be not you made lyke unto them
haupng a double face of goodnes &
malyce / but stick onlye to goodnes
for god dothe test in hyr and men
desyre hyr. But fle malyce and kyl
the deuyl in your good dedes For
they that be of a double face / serue
not god but theyr owne lustes that
they may please Belyar & the that
be lyke them self. But the men of
Edom / and which be of one face / all
though of them / which haue a dou
ble face / they be thought to syn / yet

C

The testament of Aser
they be iuste byfore god. For ma-
ny that do kyll wyckid persones do
two workes / Eyll by good and
that is all together good : for he
that pluckyth euyl vp by the rotes
he doth destroy it. Ther is one that
doth hate an other that is mercy-
full / by cause he is an adulter or a
chefe / he seemyth to be of a double
face but al his work is good / for he
folowyth the wyl of the lord / not re-
gardyng that which seemyth good
whan it is euyl in dede. An other
wyl see no good day with lecher-
rouse persons / lest he shuld fyle the
a spot his owne soule / & he seemyth
to be of a double face / but his wor-
ke is all good / such be lyke to wild
roos and hertes bycause customa-
bly they be wyld : they seme buclen
but they be all clean for they walke
in the zeal of god goyng back from

The testament of Aler

those thynges which god doth forb
byd by his commaundementes / ha
tyng them / and they kyll the euill
by good. Therfore se my chyldezen
how there be.ii. in al thynges / one
agarnt one / and one vnder one is
hydde : deth folowyth lyfe / stande
praysse / nyght day / & darcknesse fol
lowyth lyght. But all thynges are
vnder day and lyfe which be tust /
Therfore euet lastyng lyfe is bet
ter than deth / and it is not good to
call treuth false / nor ryght vntpyght
for euery trueth is vnder lyght /
lykewyse as all thynges be vnder
god. I haue prouyd all these thyn
ges in my lyfe and haue not erred
from the truyth of the lord / and I
haue sought for the comaundemen
tes of the hyest / wyth all maner of
streyntgh / walkyng after one face
in goodnes. Therfore my chylde.

The testament of Alce

**take you hede vpon the commande-
mentes of the lord accorpyng to
one face / and folow the treuth, / for
they that be of a dowble face / shall
haue dowble punyshement / for the
spyryt of hatred doth hate a man
that valyantly doth fyght. kepe
you the commaundementes of the
lord / & regarde not euyl as good
but loke vpon that whych is very
trewly good in dede / and take hede
of this in all the cōmaundemētes of
the lord / that you tozn you to hym
and rest in hym / for the endes of mē
do shew their ryghtwysnes. And
marke you a sundre whiche be the
angels of the lord and sathan. For
if you cleue vnto euyl spyrytes /
your soule shall be troublid of a per-
nicious spyryte to whom you ser-
ue in concupiscences and euyl wo-
kes But if peccably you wil know**

The testament of Aler
the angell of peace in ioye, he shal
confort you in your lyfe. My chyl-
deren be not you lyke Sodoma
which knewe not the angels, and
dyed worlde with ont ende. For I
do know that you shall synne / and
shall be gyuen in to the handes of
your enemyes / your lande shal be
desolate / & you shall be scattered
into the.iiii. corners of the earthe
and you shall be dyspyed in the ty-
me of youre banysment / lyke un-
profytable water / vnto that tyme
that the best shall vyllet the world
and he shal come as a man and eat
and drynke with men. And in sy-
lens breake the dragons hede / he
shall saue Israel and all gentyls
by water / and he shal be god hydde
in man. Therfore tel you your chyl-
deren these thynges / that they for-
gette not the lawe of the lorde that

The Testament of Aler

is wryten in the tables of heuens
for the tyme shall come that they
shall not beleue in the lawe of the
lord. And you lyuing vngodly shall
do vngodly thynges agaynst god/
not regardynge the lawe of god/
but the commaundementes and tra-
ditions of men. And for that cause
shall you be scattered a brode lyke
as Gad and Dan your bretheren
which dyd not know their trybe/
their regions / and their tonge.
But god shall gather you in the
fayth / for the hope sake of his mer-
cy / for Abraham ysaac and Jacob
whan he had sayd these thynges
he gaue them commaundementes
saynge. Bury me in Hebron / & he
dred slepyng in a good slepe.
And after thes thynges his chyl-
deren dyd as he comaunded them
And they brought hym backe and

To the Christen redar
buryd hym wpth hys fathers.

Finis

To the Christen redar

O Good christen man / that on
christe dothe beleue

Malpce expell cleane out of thy
mynde.

For that odyble syn / doth god sore
greue.

Agaynst hym and his worde it is
moſte vnkynde.

¶ Yt ſelled Joſeph / and chriſt put
to deade.

Ye and hym in hys mebares ſyll
doth crucifye.

Pray chriſt from Gad / all malpce
he may wede.

And crye to his maker / mea culpa
peccauit

To the Chyrtten redar
 ¶ Than Ioseph wyll loue his bre
 thre / if they seke no more his blode.
 And indew them with welthe and
 all prosperite.
 The kynge to hys comens / wyll
 thynke he can not be to good.
 Yf they obey hym in god with all
 humptye.

¶ Imprinted at London in the
 Olde bayly in Saynt
 Sepulchres pa
 rish / by me
 Rycharde
 Lant.

Ad imprimendum solum.

5742-44